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Notes

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WILLIAM OF MALMESBURY AND THE LOST BOOKS OF LIVY

In his article on "Julius Caesar in the English Chronicles" (*Classical Journal* XIV [February, 1919], 281) Professor F. S. Dunn remarks, "He [sc., William of Malmesbury] cites Livy as authority that Caesar 'had but five cohorts when he began the Civil War, with which he attacked the world.' No such statement is now to be found in the epitomes, which is proof, by the way, that portions now lost of Livy's *Annals* were still extant in Malmesbury's time." Mr. Dunn's *obiter dictum* is quite without foundation. William took his statement straight from Orosius, who says, "Caesar Rubicone flumine transmeato, mox ut Ariminum uenit, quinque cohortes, quas tunc solas habebat, cum quibus, ut ait Liuius, orbem terrarum adortus est, quid facto opus esset, edocuit" (*adu. Pag. vi. 15. 3*). The reckless inaccuracy (to call it by no worse name) that characterizes Orosius in the use of his authorities makes it uncertain whether the now lost books of Livy were known even to him. He may have given a false attribution to the statement. At best he may have quoted it second hand. Orosius, being an ardent Christian, was the main source for mediaeval chroniclers of their knowledge of Roman history—more's the pity.

E. T. M.

HAS EDWARD MEYER EVER READ THE *ILIAS*?

In the *Hermes* for July, 1918, Edward Meyer, the famous historian, has an article which aims to prove that in the time of Plato the poems of the epic cycle were commonly referred to by the name Homer, the proof for which is found in these words: "Wenn bei Plato der Rhapsode Ion immer wieder betont, dass ihn nur Homer innerlich packt und er sich nur mit diesem beschäftige, und dann Sokrates unter seiner Zustimmung davon redet, welche Wirkung er erziele, wenn er den Feiermord des Odysseus vortrage $\eta\ kai\ \tau\omega\ \pi\epsilon\tau\cdot\text{Ανδρομ-}\alpha\chi\eta\ \epsilon\lambda\epsilon\epsilon\iota\omega\tau\ \tau\eta\ \pi\epsilon\tau\cdot\text{Εκάβη}\eta\ \eta\ \pi\epsilon\tau\cdot\text{Πρίαμο}\eta$, so hat offenbar auch Plato noch die *Persis* als homerisch and als zur *Ilias* gehörig anerkannt." ["The rhapsode in Plato's Ion constantly stresses the fact that Homer alone really grips him and that he has interest in no other poet than Homer, and then Socrates asks him 'what his aim is when he represents the death of the suitors, or the woes and lamentations of Andromache, Hecabe, or Priam,' hence it is evident that Plato regarded the *Persis* as Homeric and belonging to the *Iliad*."]